

# Census Queries For 1970 Aired

WASHINGTON (BP) — Should the 1970 census ask American citizens about their religious affiliation?

This question was discussed at length at hearings here before a subcommittee on census and statistics of the Post Office and Civil Service Committee of the House of Representatives. Rep. Robert N. C. Nix (D., Pa.) is subcommittee chairman.

The answer, according to A. Ross Eckler, head of the Bureau of the Census, is that the religious question probably will not be included in the 1970 census.

When the 1960 census was in preparation the Baptist Joint Committee on Public Affairs opposed the religious question on the grounds that it would be "a violation of religious liberty and the separation of church and state." It later opposed the use of the question in periodic surveys and reports by the Bureau of the Census.

The Baptist Public Affairs Committee has not reviewed its position since 1968, but it will come up for study at its October 1968 meeting, according to C. Emanuel Carlson, executive director.

Further hearings on the plans for the 1970 census will be conducted by the Post Office and Civil Service Committee in the spring of 1967. The purpose of these hearings has not been to enact legislation but to share information and advice with the Bureau of the Census.

The bureau announced earlier this year that it is con-

sidering the religious question for the 1970 census but that no exact formulation of the question has been recommended.

Among those pushing for the religious question in the census are the Religious Research Association, the Association of Statisticians of American Religious Bodies, some Protestant home mis-

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## Cuban Prisoners Caudill, Fite In Poor Health

LONDON (BP)—Two Southern Baptist missionaries imprisoned in Cuba are having health problems, information reaching the Baptist World Alliance London office has indicated.

Herbert Caudill and David Fite, Southern Baptist missionaries imprisoned in Cuba on charges of currency violations in April of 1965, were both reportedly in ill health at the La Cabana Fortress across the bay from Havana, Cuba.

Reports say that eyesight is failing in Caudill's remaining eye due to cataract growth. Caudill had previously lost the sight in one eye because of cataracts and a detached retina. He flew to the United States in 1964 for eye surgery and returned to Cuba shortly afterwards.

Fite was described in the reports as being in "deteriorating health." Fite is the son-in-law of Caudill.

Word from Havana indicates that nearly all the Cuban Baptist churches are still open, and that Baptist work there is progressing in spite of some hindrances in educating children, the Alliance reported.

About 35 Cuban Baptist pastors are also in Cuban prisons, cutting leadership in the Baptist churches nearly in half, reports indicate. About 40 Baptist pastors continue to preach in the churches, some of them holding as many as six places of service.

## KENTUCKY TO MAKE STUDY OF EDUCATION

LOUISVILLE, Ky. (BP) — The Kentucky Baptist Convention will make a study of the future and problems of its Baptist schools and colleges, the Western Recorder, state Baptist paper, reported here.

The Christian Education Committee of the convention's Executive Board decided such a study was needed following a special session of the convention last June when financial problems of Kentucky Baptist schools were in the spotlight.

At the convention, Kentucky Baptists denied permission for their educational institutions to accept federal loans, and instead approved a \$300,000 additional capital funds allocation from the state Baptist budget to retire \$3.5 million in private loans to the colleges.

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## LIFT UP YOUR HEADS—

# For Your Redemption Draweth Nigh

By Mrs. Rosalee Mills Appleby  
Missionary Emeritus  
Canton, Mississippi

The expectancy of the Messiah was perhaps the greatest HOPE of the Hebrew people through the centuries. In tabernacle or temple their symbols pointed to Jesus. Priests, by figures or in preaching made the good news known.

Years passed. Prophets came and went. Pharisees and Scribes grew formal, cold and skeptical as the years winged by. Their time was occupied in arguing such doctrines as, what was the

greatest commandment or whose wife would a woman be after the resurrection if she had married several men.

Finally the fulness of time came. While the unprepared masses slept and the sophisticated lived in their complacency, the Savior came to the manger of Bethlehem. Only to the faraway wise men and the nearby shepherds did Heaven announce the arrival. God had been trying in vain to prepare His people for hundreds of years through the Scriptures. They had not awakened and were not watching when

the glorious hour came. Proud Jerusalem slept on the night of the supreme event of the ages. Angels were singing on deaf ears. Heaven was speaking but only the shepherds tuned in to hear. Eternal destiny was transpiring between earth and skies but the Golden City was unaware and unconcerned. The Infinite stooped to the finite during the silence of those passing hours. The Light that lighteth every man had come but the darkness comprehended it not. He came unto his own, and his own received him not.

Jesus walked the dusty roadsides in Judah; ministered to men under Galilean skies. He prayed under the stars on their mountain heights and taught by the Galilean Sea. Yet his true identity was unknown to the masses.

Of course you are saying to yourself as you read this, "I would never have been so blind." Don't be too sure about it. The greatest future even in history is his return. Your own personal safety and the happiness of the world depends on being informed and prepared for his coming.

"Too often we are guilty of trying to use what could have been easily understood in the First Century but has difficulty being understood in the Twentieth Century," he explained.

He asked for a sensitivity to the nature of communities where evangelism takes place, and he chastised churches which move out of changing areas as being slow to have this sensitivity.

"The churches which move are usually more worried about what is going to happen."

# The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Published Weekly Since 1877

JACKSON, MISSISSIPPI, THURSDAY, SEPTEMBER 1, 1966

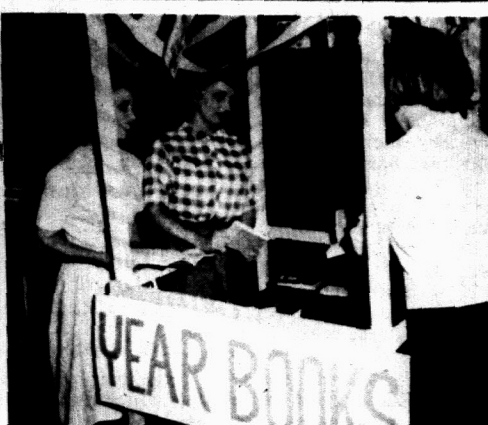
Volume LXXXVIII, Number 34



A SUCCESSFUL series of WMU camps was held Aug. 23-31 at Camp Garaywa. In photo at left several informally discuss associational day. From left: Mrs. Jewell H. Smith, Brookhaven; Miss



Edwina Robinson, executive secretary; Mrs. Bruce Mitchell, Louisville and Mrs. H. C. Murphy, Coldwater. In center photo Mrs. W. E. Hannah, Clinton, state WMU president, (right), chats with Mrs. Ivor



Clark, Macon, (left) and Miss Martha Rogers, Louisville. In picture at right Miss Dixie Robinson, booth attendant, (right), shows books to Mrs. Bill Earnheart, (left) and Mrs. George Douglas, Tunica.

# State Board To Meet Sept. 26-27

## TEXTBOOK LOAN LAW RULED NOT VALID

NEW YORK (RNS) — A State Supreme Court justice has ruled unconstitutional a law that would permit the loaning of textbooks to students of private and parochial schools.

Justice T. Paul Kane held that the controversial law, passed in 1965 and expanded in 1966 by the Legislature, violated state and federal constitutional provisions involving church-state separation.

The law, covering students of the 7th through the 12th grades, was designed to avoid church-state conflict. It granted the loans to applying non-public school students, not to the schools themselves.

However, Justice Kane ruled that aid to the student was, in effect, aid to the church related school.

His announcement spurred a statement from the Citizens for Educational Freedom, a predominantly Roman Catholic organization, with considerable non-Catholic support, that it would undertake a statewide drive to amend the "restrictive church-state section" of New York's Constitution.

At least one major publisher in New York expressed dismay at the ruling. An executive for Houghton Mifflin said his firm had been working overtime in recent weeks to fill orders posted by public school officials throughout the state.

Such was not the case in New York City, however. A spokesman for the city's school system said: "The Board of Education has made no purchase nor has it authorized procurement of any material under this law pending clarification of constitutional issues."

It has been estimated that \$2,250,000 worth of junior high and senior high texts would be allocated to non-public, largely Catholic, students in the city during the 1966-67 school year.

Observers noted that most public and parochial schools in the metropolitan area open on Sept. 12. Justice Kane's decision was made on Aug. 19, hence there would have been

little time to supply non-public school students had his decision been favorable.

Justice Kane frankly admitted that his decision might have repercussions in the federal field. "The Court is aware," he said, "of the implications in these views as they may affect many federal and state programs in aid of students attending private educational institution under religious auspices."

"However, it is this court's duty, as it sees it, to determine the specific question before it, based upon what it believes to be the law."

The ruling probably will be appealed by the State, according to Dr. James E. Allen, Jr., state education commissioner. (If the court ruling is upheld, repercussions could very well be felt in Mississippi since this state furnishes textbooks for pupils of private and parochial schools.)

The decision to appeal will rest with Attorney General Louis J. Lefkowitz. In 1964, (Continued on page 2)

## EDITOR HENRY SAYS— Priorities Draw Christians Closer

RIDGECREST, N. C. (BP) — In the face of mounting Christian discouragement over world trends, the editor of a major religious journal said here he sees the hopeful signs that "Bible-believing Christians gradually are drawing together."

Carl F. H. Henry of Washington, editor of Christianity Today, said the united efforts were coming in "widening trans-denominational fulfillment of New Testament priorities."

He sees the move as irrespective of nationality, race, or ecumenical alignment or nonalignment.

"If any one denomination or church thinks that by itself it can evangelize the earth in our century, the hour

The annual principal business meeting of the Mississippi Baptist Convention Board will be held at the Baptist Building in Jackson Sept. 26-27, according to the board's executive secretary-treasurer, Dr. Chester L. Quarles.

Presiding will be Dr. T. R. McKibbens, of Laurel, president of the body.

The board is scheduled to adopt a Cooperative Program budget for 1966-67, hear reports of all phases of its work and make recommendations to be presented to the Mississippi Baptist Convention which will meet in Jackson Nov. 15-17.

Other officers of the board are Rev. D. C. Applegate, Starkville, vice-president and Rev. N. F. Greer, Quitman, recording secretary.

The board will convene at 2:00 p.m. Monday and adjourn Tuesday when it completes its work. The nine-man Executive Committee will meet Monday prior to the opening of the board meeting.

The Executive Committee will be presided over by Dr. W. Douglas Hudgins, Jackson, chairman, with Rev. Joe Triplett of Newton, vice-chairman and Dr. John G. McCall of Vicksburg as recording secretary.

The Audit, Budget and Administration Committee of the board will meet at the Baptist Building in Jackson at 10

a.m., Sept. 6. This committee has the responsibility of formulating the Cooperative Program budget that is presented to the board for consideration and approval and, later to the State Convention for adoption.

It will meet to hear the administrative heads of the denomination's institutions, boards and agencies present their needs for the coming year.

Members of this committee are: Mr. Applegate, chairman; Dr. Hudgins; Dr. Bob (Continued on Page 2)

## Home Board's US-2 Includes Two From State

RIDGECREST, N. C. (BP) — One couple was appointed to Spanish language school and five other career missionaries assigned to the field when the Southern Baptist Home Mission Board met here in August.

The board, at Ridgecrest Baptist Assembly for its mid-year meeting, also voiced approval of 26 new appointees under US-2, a program of two-year homeland assignments for young people.

Southern Baptists selected two with Mississippi connections as part of the second wave of US-2.

As the 20 original missionaries moved into their second year, 25 new US-2 appointees met here for orientation, then fanned out across the country, missionaries for the next two years.

Willie Mae Giles, a native of Meridian, Miss., will serve as a US-2 missionary in the Good Will Center in El Paso, Tex. She is a graduate of Clarke College, and William Carey College.

Jimmy P. Pittman has been appointed to serve as a US-2 missionary in Eugene, Ore. He will be assistant pastor of First Southern Baptist Church. His major responsibility will be to direct the edu-

## RedChina UN Entry Opposed

NEW YORK—Rev. Daniel A. Poling, Chaplain of the interfaith memorial Chapel of the Four Chaplains and Chairman of the Board of Christian Herald magazine, today announced the results of a nationwide poll which indicated that 71.4% of American Protestant clergymen polled were opposed to the admission of Red China to the U.N. or American diplomatic recognition of Peiping.

The same poll showed that 93.7% of American Protestant clergymen were opposed to the "...expulsion of the Republic of China from the U.N. in order to satisfy Communist Chinese conditions for joining."

Dr. Poling also announced the formation of the Clergymen's Emergency Committee on China to "...provide factual information and material on Red China to American clergymen and, whenever necessary, to articulate the sentiments of the majority on the question of concern."

In his statement announcing the results of the poll, Dr. Poling said: "On February 22, 1966, the General Board of the National Council of Churches, meeting in St. Louis, adopted a resolution calling for the admission of Communist China to the United Nations and the granting of United States dip-

(Continued on Page 2)

## Chafin Warns 'Expect Change'

RIDGECREST, N. C. (BP) — Change is the order of the day, Baptist evangelism leaders were told here, and effective Christian evangelism will take place as it adapts to the context in which it occurs.

"The secret of success of evangelism is not everyone, everywhere doing the same thing but a witness always given in the context of each community or society," Kenneth Chafin of Louisville said. Asking for the adoption of a posture of helpfulness, the Southern Baptist Theological Seminary professor called for a complete familiarity with today's changing world.

"Too often we are guilty of trying to use what could have been easily understood in the First Century but has difficulty being understood in the Twentieth Century," he explained.

He asked for a sensitivity to the nature of communities where evangelism takes place, and he chastised churches which move out of changing areas as being slow to have this sensitivity.

"The churches which move are usually more worried about what is going to happen."

## Ohio Crusade A Success

Twenty-nine Mississippi laymen recently returned from Ohio, having completed a profitable crusade. Seven teams, including business executives, city officials, and others, worked in seven churches, and their missions, in the Warren - Youngstown area, from Tuesday afternoon through Sunday. Not only did they help to strengthen the existing churches and missions at Windham, Lordstown, Salem, Elm Road, Niles, Howland, Ashtabula, Geneva, Poland, and Girard, but they also started two new missions.

The laymen witnessed, visited, and conducted surveys in the Steel Valley Association, where Southern Baptists last year had only 632 members among over 1,000,000 people. The Mississippi laymen paid their own expenses to Ohio.

There were several professions of faith reported, as well as several additions to the congregations on Sunday.

Rev. Robert Phillips, pastor at Russell, Miss., took part in the crusade, filling in for one of his laymen who could not go. As a result, he accepted the call to become pastor of the Elm Road Mission in Ohio, effective September 1.

(Continued on Page 2)

Claude Townsend, of Florence, crusade director, reports that the 29 laymen have made a commitment of at least \$300 a month toward Phillips' salary so that he can give full time to the work. This amount is needed in addition to a small sum available from the Home Mission Board and the Ohio Convention for a \$450 to \$500 a month salary.

Ray E. Roberts, executive secretary of the State Convention of Baptists in Ohio, states concerning the 1966 Ohio Crusade:

"The meeting was a success in every way. The missionaries and the preachers there tell me that every man who came was strictly high-caliber and they made a tremendous contribution to the work."

Ross L. Hughes, superintendent of missions of the Steel Valley Baptist Association, Warren, Ohio, wrote, "Eternity alone will reveal the good done by these men who spent an inspiring five

(Continued on Page 2)







# Burns Note

On a recent Sunday, Benton Church held a note burning ceremony. The church was free of all indebtedness, incurred over the last ten and one-half years.

December 12, 1955 fifty one people met in the old postoffice building and organized Benton Church. After ten and one-half years, 28 of the charter members are still at Benton. These charter members stood around the pulpit while the note was being burned.

Earlier the church had purchased a two-acre lot on highway 16 in Benton. In 1957 a church building was erected, and by 1960 a three-bedroom parsonage was completed; both were of red brick. The church building is now completely air-conditioned and equipped for the services of the church. All properties and fixtures are valued around \$75,000, all debt free.

The church elected J. S. Biggers as treasurer, and J. V. Hurt as clerk. These two men are still serving in this capacity.

At the present time the membership of the church is 150. The church has continued to give to missions through the period of building and growth. Also they have ordained one man, Rev. Hubert Ledlow, to the gospel ministry.

Rev. Harry F. Jones is pastor.



THE NEW MABEN, FIRST CHURCH was dedicated Sunday morning, August 28. The beautiful new structure replaces church that was destroyed by fire last year. (Photo by Hubert B. Scrivener).



Mose Dangerfield

## J. L. Green Misses Only One Deacon's Meet In 21 Years

The deacons of First Church, Soso presented J. L. Green with a letter of appreciation for 21 years of faithful service as their chairman. The certificate contained verses of scripture which read, "And we beseech you, brethren, to know them which labour among you, and to esteem them very highly in love for their works' sake." (1 Thess. 5:12,13).

The pastor, Rev. Dick Brogan, stated that Mr. Green had missed only one deacon's meeting during this 21-year period. Jack Coats has been elected as the new chairman.

## Priorities Draw Christians Closer

(Continued from Page 1) become an instrument of Christian witness rather than of pagan defilement or secular preoccupation."

Henry had earlier said that this generation has more than met the conditions for inviting divine judgement and doom. "For the final outcome, the fatal misery of mankind, all

that is required is a continuing unregeneracy of modern man."

He listed among discouragements faced by Christians: population growth, rulers prohibiting public proclamation, escalating crime, a new morality with some ecclesiastical encouragement, "God is dead" theorists subsidized by churches, and ecumenical Christianity promoting mergers and a social revolution while it veils the Great Commission.

Going to church doesn't make you a Christian any more than going to a garage makes you an automobile. — Billy Sunday.

Seminary. He then spent two years in the Marine Corps. A native of Camden, S. C., he is married to the former Kathleen Smith, a graduate of Mississippi College and daughter of the Rev. W. C. Smith, pastor of the Harmony Baptist Church, Louisville, Miss. They have a daughter, Judith Eileen, 19 months old.

## Home Board . . .

(Continued from Page 1)

ational program of the church and work with the young people, both at the church and at the University of Oregon located in Eugene. A native of Holmes County, Fla., Pittman attended Pensacola Junior College, and graduated from Mississippi College.

Few of these southern Baptist young people feel called to a lifetime of service in missions. But as short-term missionaries under the denomination's Home Mission Board, they will shore up the efforts of career missionaries as they serve as pastors, mission center workers, assistant area missionaries, education directors, youth workers, and whatever else the situation calls for.

## Clinton First Names Staffer

Mose Dangerfield is the new minister of education and youth at First Church, Clinton. He succeeds Dr. Norman O'Neal, a professor at Mississippi College, who has been educational director of the church on a part-time basis for several years.

Dangerfield came to Clinton from First Church, Camden, S. C., where he had been minister of music and education since 1962. Previously, he had served in similar positions with West Jackson Church, Jackson, Miss., and First Church, Frisco City, South Carolina.

A graduate of the University of South Carolina, he received the M. Re. degree from New Orleans Baptist

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Bible in a week." The Late Dr. B. W. Spillman: "I use it constantly and find it the most useful volume in my library. When it is known that my library has in it about five thousand volumes and not ten per cent of the books are in the realm of fiction, you can see how I prize this volume. To Bible students, it has a value which cannot be counted in money." Dr. Duke K. McCall: "The New Chain Reference Bible not only provides a wealth of useful help in Bible study, but also provides them in a form which makes them accessible to the user. I bought a 'Chain Reference Bible' during my first pastorate and have never ceased to use it. For the most usable and time-saving help I suggest that one carefully examine this Bible before buying any other." Dr. T. C. Gardner: "I wish that every preacher, every Sunday School teacher and every Christian in this great nation of ours possessed one of these Bibles."

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# Baptists Camp In Mexico

By Anne Washburn McWilliams

Southern Baptists have Ridgecrest and Glorieta. Mississippi Baptists have Gulfshore. Among several assemblies, Mexico Baptists have Camp Lambdin. This "campamento," shared by three states, (Jalisco, Nayarita, and Colima) is 28 kilometers from Guadalajara. At an altitude of 5,212 feet above sea level, it is encircled by mountains. Missionary Wyatt Lee is director. The charge for a five-day week is 25 pesos, or \$2.00.

About fifteen years ago a layman from Shawnee, Oklahoma—J. V. Lambdin—(cousin of J. B. Lambdin) told Missionary Orvil Reid that he wanted to donate money to be used in Mexico in some way, as a memorial to his wife. His life savings, \$2200, bought 35 acres upon which a Baptist camp could be situated, and also built the first unit.

Later, money to add to the building was given in memory of a Baptist woman in Chattanooga, Tennessee. Offerings given through the Foreign Mission Board paid for a Royal Ambassador camp building.

Since the National YWA Retreat was scheduled at the Baptist Student Home in Guadalajara the weekend of August 5-7, 1966, the 73 Americans engaged in the missionary project, "Operation Guadalajara," moved out of those dormitories, and into the Baptist encampment.

In cars, busses, and trucks, we transported our clothing, our bedding, and ourselves. I was in a truck. Others had gone on in the afternoon, but we arrived around 10:30 p.m. (We had stayed behind to teach our night English classes.)

We drove down a nice paved highway for most of the way, and then turned onto a dirt road for perhaps a mile. Tomas, the driver (a Mexican university student), asked Eliseo to open the cattle gate. We shooed away a herd of black and white cows, and skidded madly through a mudhole. From there the road was rock-reinforced. It wound sharply downhill, across a narrow bridge and sharply uphill again. Corn grew in a field beyond a rock wall, and cactus plants decorated the roadside.

We saw the camp on a steep bluff above a mountain stream. Pine trees sheltered its rough adobe brick buildings. The L-shaped building, we were told, housed two long barracks—like rooms for sleeping; the kitchen, the dining room; and the caretaker's home. A second building, with two rooms, is the R.A. camp. A third, partially open-air, structure is the tabernacle where worship services are held. Rooftops are of red tile. Interior walls are stucco or plaster and the floors tiled. Men and boys were in one barracks; single girls in another; and married women in the R.A. building. The other women were asleep, but I awakened them trying to get my cot set up.

Sleeping facilities included canvas cots, metal cots, thin cotton mattresses, and/or straw mats. Mr. Reid said he preferred a mat on the floor, since it didn't go up in the middle and down on both ends! I had borrowed a sleeping bag to place on top of the cotton mattress, so I slept in luxury. Even the night's tropical rainstorm did not awaken me.

Next morning we walked down to the creek to wash our faces and brush our teeth. Purple morning glories by the path measured five-inches in diameter. Purified drinking

water had been hauled from the city in huge bottles.

After a breakfast of eggs and beans and cafe con leche, we attended a two-hour service in the tabernacle. We sang hymns and choruses in Spanish and heard Christian testimonies. Mr. Reid delivered one of the poem-sermons for which he is well known.

In the afternoon, we swam in the creek above the dam (men and women at separate times). The girls shampooed their hair in the perfect shower afforded by the dam's spillway. Shortly before dusk we hiked up a mountainside and looked back across a valley, dark green with corn fields. Pine-covered mountains rimmed the horizon. Here and there a giant cliff stood, sheer and bare.

We played "Follow the Leader" through a deep ravine, and plucked wild begonias from its banks. Practically back at camp, we stopped to pet a mother burro and her baby.

While the sun painted the west with gold and orange, and then dropped over behind a cloud-topped mountain, we roasted wieners on two great bonfires, and ate corn boiled in the husk.

Missionary Lee led a devotional service around the campfire. Accompanied by accordion, we sang, "My Lord Knows the Way Through the Wilderness."

Sunday morning we had Sunday school classes outdoors. Every class picked a tree; I taught the girls, 20 and above.

Missionary J. T. Harville preached at the Sunday worship service, on Paul's words, "I was not disobedient to the heavenly vision." He said "God sent Paul to preach to the Gentiles who stoned him, and wouldn't listen to him, who put him in prison. Yet in the cold, dark jail, Paul sang hymns. Paul must surely have known the song 'Amazing Grace.'"

A Brazilian pastor played "Amazing Grace" on his violin. Then others accompanied him on violin, flute, and accordion, while the congregation sang the familiar words. Thirteen young people surrendered their lives for mission service.

Mr. Harville said that the FMB now has 64 missionaries in Mexico. The 1970 goal is 128. He said, "Perhaps some of these shall return to help meet that goal."

He paid a tribute to Mr. and Mrs. Orvil Reid, who have served longer than any missionaries in Mexico.

Mr. Reid arrived in Mexico in 1938. Soon afterward his young wife died, and he had to take his small son back to the States. He left him there and returned to Mexico.

Mr. Harville said, "I once heard Brother Reid say, 'I know how the Father must have felt to give his only Son.'"

Mr. Reid married Alma Irvin of the Sunday School Board's Sunday School Department. They had a lovely daughter, Anita, who died of brain tumor at age fifteen. She was a gay, fun-loving girl, who had publicly dedicated her life to Christian service.

Mr. Reid has been persecuted, and stoned, even as Paul was. He and Mrs. Reid are the hardest working, most dedicated people I have ever known. No task is too menial. Both can say with Paul, "I

was not disobedient to the heavenly vision."

In closing, our prayers echoed Mr. Reid's: "Lord, our hearts cry to thee—bless Mexico!"



MISS LOUISE CARLEDGE, education director, First Church, Elizabethton, has accepted a position as Director of Adult Work and Promotion at the Emmanuel Church, Alexandria, La., where Rev. Schuyler M. Batson is pastor. She will assume her duties at the Alexandria church on September 11.

Methodists increased their giving in the 1965-66 fiscal year for national and worldwide programs by over 10% to a total of \$35,631,640. The total for the year ending May 31 represented a one-year increase of \$3,272,200.

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## New Hope Church

## Licenses Preacher

New Hope Church, Colleeville, has licensed Larry Kilgore (pictured) to preach the gospel. The special service was held August 7. The son of Mr. & Mrs. Griffin Kilgore, Larry is a sophomore at Delta State College, Cleveland.



He is now available for supply preaching and for youth revivals. He may be contacted at Colleeville 450-2883. Rev. James A. Cline is New Hope pastor.



## The Baptist Record

Largest Circulation of Any Newspaper  
Of Any Kind In Mississippi  
JOE T. ODLE, Editor

### Seminary Problems

The administrators of our seminaries continue to have problems as they seek to walk the tight line between academic freedom and denominational responsibility. They must find a way to give thorough theological training, and at the same time meet the standards and purposes set for them by the supporting denomination and churches.

This is not always easy to do as may be seen by the experience of New Orleans Seminary in recent weeks. The institution came under criticism because an outstanding Southern Baptist liberal delivered a series of messages during the last regular session, and another well known non-Baptist liberal was featured on the program of the summer pastor's conference sponsored by the school.

About the time that this criticism reached its peak, a Foundation formed by a group of Texas laymen, made the New Orleans Seminary beneficiary of a large scholarship grant because of its theological conservatism. Immediately the institution came under censure of some Southern Baptist editors because it accepted the foundation grant on the basis of, and to provide for, a specific type of training for its students. The editors who spoke out felt that such grants should not be accepted, and that no single Southern Baptist Seminary should be singled out as being more conservative than others.

It is interesting to note that, despite the occasional appearance of liberals on the New Orleans campus, the Texas group found that the sustained position of the institution is theologically conservative, and made its grant on that basis.

#### Difficult Position

What are the seminary administration and trustees to do under such circumstances. Since criticism is concerning both positions (liberal and conservative) it can be seen that there will be little possibility of completely pleasing both groups. The only thing that can be done is for trustees and administration to seek to determine the place Southern Baptists want

them to fill as theological institutions, and then to plough straight ahead in seeking to achieve that goal.

The truth about the matter is that Southern Baptist seminaries all would be considered conservative by most of those in the so-called liberal camp. They are not fundamentalist, nor are they liberal, although there are varying theological positions represented among the men who serve on their faculties. This does not mean that there are not some men whom the fundamentalists would label as liberal, and others whom the liberals would label as fundamentalists. However, we think that the general classification of conservative would fairly well fit most of the faculty members. There have been some who held what some would consider extreme liberal views, but most of those evidently have been forced out, or voluntarily have left the institutions.

The seminaries give evidence of seeking to maintain the conservative theological stance, which seems to be a good description of the position of the majority of Southern Baptists. At the same time, however, seminaries are graduate institutions, and because of this must give their students a much wider scope of theological training than the average college or Bible school would do. This is not an effort to make liberals of the students, but rather an effort to give them thorough training in a wide field of knowledge. In order to do this, the institutions sometimes bring to their campuses individual speakers, whose thinking will not be fully in line with the general thinking of the institution or the denomination. Also, professors must sometimes lead their students into fields of study, with which there may not be agreement by most Baptists.

#### Problems

It is in this effort to give a broad theological education that the problems arise. When a professor leads students into these fields, but does not appear to be giving clear guidance in answering questions and doubts, or when men of known questionable theological positions are given platform, it is difficult to find the right place to draw a line. What is enough? What is too much?

It is evident, of course, that one can learn about communism; without having a communist as teacher, can learn liberal theology, without having a rank modernist present it, and can study the new morality without bringing a beatnik to the classroom. Since this is true, most Southern Baptists become concerned when men who are well known for their liberalism are given the denominational platform.

#### "No Strings Attached"

It is probable that most Southern Baptists will not object to such grants as that which has been made to New Orleans Seminary for "conservative theological training" as long as there is no effort by the contributing group to control the institution. The seminary says that in the recent grant there are "no strings attached" as far as control of the institution is concerned. Control of the seminaries must ever remain in the hands of the trustees elected by the denomination, and not by any outside group no matter how worthy their purpose, nor how acceptable their theological position. This would be true even of accrediting agencies.

Southern Baptists want their institutions to remain what they have been through the years of their history. They want them to be scholarly, and their graduates to be thoroughly trained, but they do not want them to move to theological extremes, either as liberal or fundamentalist.

They remember, all too well what has happened to denominations whose institutions did move to extremes. Soon the supporting group found its young ministers either moving in liberal circles, and raising questions concerning the very fundamentals of the Word of God, or they were creating division and strife because of extreme demands in the other direction. The result was a weakening and decay in the whole witness of the group.

While it is probable that most Southern Baptists would far rather that their institutions be fundamentalist, rather than liberal, if that choice were necessary, their real preference is that they be neither, but continue in the conservative path they have followed so long.

#### Responsibility

The trustees and administrators have the responsibility to keep them in this position. They owe that to the Lord who led to their establishment, and to the denomination which gives support. They also owe it to the very future of the churches themselves. The trustees and administrators, have done and now are doing a good job in making the institutions what the denomination wants them to be. They need the support and prayers of all of the people as they continue to do this.

At the same time, however, Southern Baptists will continue to speak out, protest, and raise questions, when they feel that some deviation is appearing. This is a safe-guard to the institutions. Southern Baptists love their seminaries, and they are not about to allow them to be taken over by those who would remould their character or change their position.



#### COUNTRY CEMETERIES

A few weeks ago we stood in the country cemetery in Southern Illinois, where lie the body of our father and some of our grandparents.

It surrounds the country church where we first attended as a child, and where we learned our first Sunday school lessons and heard our first sermons.

The whole area is changed today. Farms are larger and fewer, and many of the old houses are gone. The church building has changed, for it has been remodeled, there is a basement under it, and it now has central air-conditioning.

The greatest change, however, is in the cemetery. We can remember tall grass in some areas, sunken graves, and leaning tombstones, with briar patches around the fringes. It was the typical country grave-yard found in so many places, not many years ago.

This is not so today. The whole cemetery now lies clean and beautifully mowed. Every grave appears well cared for. There are no fallen markers. Even the areas of vacant lots are mowed, and the oldest section, where some have been sleeping for more than a century, is as beautifully cared for as is the rest. Old, decayed trees are gone, and those which remain are trimmed and attractive.

We walked through various sections, stood by the graves of loved ones and friends long gone, and felt a calmness and peace creep over us, because of the beauty which care had brought to the grounds. We were grateful to the committee in this church which determined to give the cemetery proper care. It took concern, and money, and work, but much has been accomplished. And it means so much to all who have loved ones buried there.

Not all country, or even town, cemeteries are given such care. We have seen some where neglect was evident everywhere, with briar patches, weeds, and even brush, leaving an entanglement, which the funeral director sometimes had to dig through, in order to place a grave, and through which visitors had to wade to find the marker of the resting place of a loved one.

There is no reason for such conditions, in the day of the power mower, and modern means of lawn care. Churches should see to it that their cemeteries are well kept. Similar provision should be made for community cemeteries, where there is no church building.

In this day of modern memorial parks, and burying areas with perpetual care, it may be that some of us are prone to forget the old cemetery. We should not do so. Respect for our dead, and the love which lives in our memories of them, should cause us to make their resting places, scenes of beauty. There is no reason that they cannot be that if we simply care enough.

—Ulysses S. Grant

#### The Baptist Record

Joe T. Odle Editor  
Joe Abrams Associate Editor  
Anne McWilliams Ed. Asst.  
Mrs. Eunice J. Campbell Business Manager

Official Journal of The  
MISSISSIPPI BAPTIST  
CONVENTION BOARD

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The Baptist Building  
Mississippi Street at Congress  
Baptist Record Advisory Com-  
mittee: Carl McRae, Chairman; Tom  
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Subscription: \$2.00 a year per-  
sonal; \$3.00 for institutions.  
Entered as second-class matter  
April 4, 1952 at the Post Office at  
Jackson, Miss., under the Act of  
October 3, 1917.

The Baptist Record is a Baptist  
journal of the Southern Baptist  
Convention, the National Baptist  
Convention, and the Evangelical  
Alliance.

## PERSPECTIVE

Robert J. Hastings

### Light Of World

When W. S. Porter (better known as O. Henry) lay dying on June 5, 1910, he looked to his nurse and said, "Turn up the lights, raise the shades. I don't want to go home in the dark."

Fear of the dark is one of the oldest dreads of man. Whether it's O. Henry afraid to die in the dark, or a child scared to sleep alone in the dark, most of us prefer light to darkness.

The first recorded words of God were, "Let there be light" (Gen. 1:3), so that Thomas Fuller describes light as "God's eldest daughter." Psalms 27:1 says, "The Lord is my light and my salvation; whom shall I fear?" The first epistle of John includes two simple, beautiful definitions of God: "God is love" and "God is light."

We are not surprised, then, that Christ, the express image of God, should claim that "As long as I am in the world, I am the light of the world" (John 9:5). What does amaze us is Jesus' words in Matthew 5:14, "Ye are the light of the world." This is perhaps the finest compliment Jesus ever gave the Christian, for in it he commands us to be what he himself claims to be!

And if we sometimes get discouraged by the evil darkness of the world, remember that all the darkness in the world can not extinguish the weakest flame. Therefore "Let your light so shine before men, that they may... glorify your Father" (Matt. 5:16).

### Student Director At Texas A & M Dies

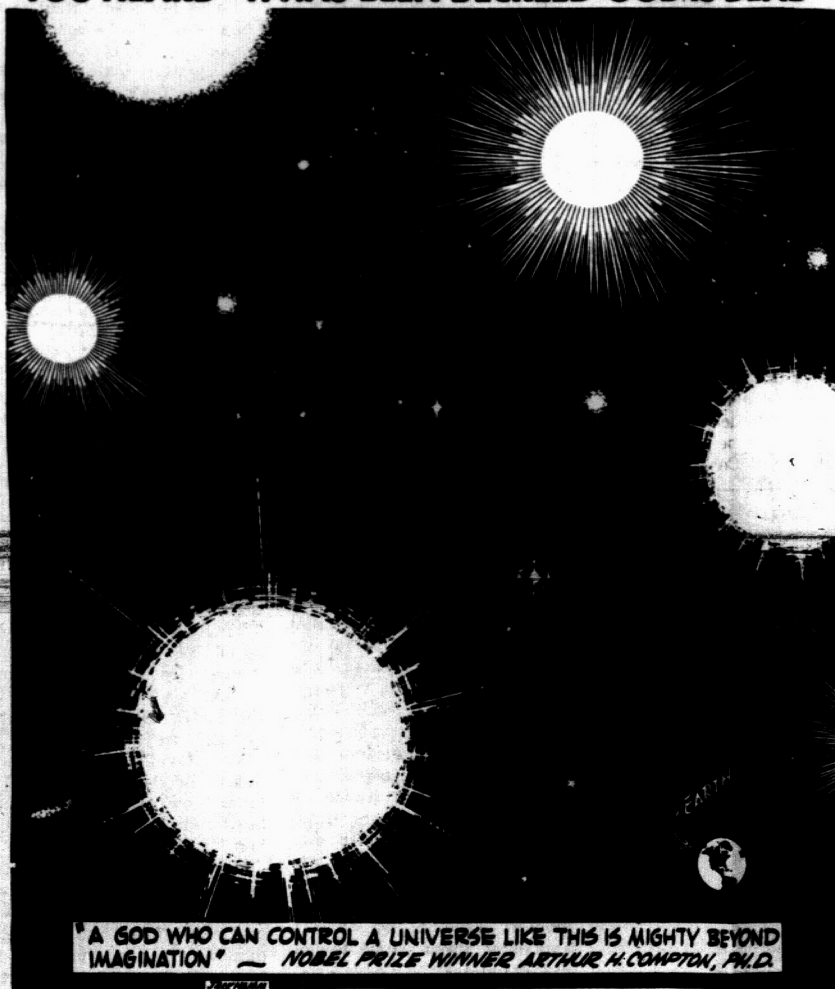
COLLEGE STATION, Tex. (BP) — Prentis W. Chunn Jr., Baptist Student Union director at Texas Agricultural and Mechanical (A&M) University here died Aug. 25 in St. Joseph's Hospital, Bryan, Tex., of a heart attack.

Chunn had been in the hospital for two weeks following an earlier attack, but was believed to be improving. The 41-year-old Baptist student worker was to be cremated August 29.

He is survived by his wife, Ruth, two sons, David, 21, now serving with the U. S. Air Force in the Philippines, and Kenny, 11, and a daughter, Maribel, 18.

Chunn was a graduate of Baylor University, Waco, Tex., and Southwestern Baptist Theological Seminary, Fort Worth.

### YOU HEARD—IT HAS BEEN DECREED: GOD IS DEAD



A GOD WHO CAN CONTROL A UNIVERSE LIKE THIS IS MIGHTY BEYOND IMAGINATION — NOBEL PRIZE WINNER ARTHUR H. COMPTON, PH.D.

## Newest In Books

**HOW TO LIVE WITH YOURSELF** by Robert J. Hastings, Jr. (Broadman Press, 94 pp., \$2.00)

A very perceptive book of most helpful suggestions on psychologically accepting yourself and living with what is the real you. The author writes smoothly and with much interest in his subject matter. The style is clever, at some places, witty, and always interesting. Every day psychology is used to help people understand themselves and their reactions and make an attempt to control their actions through intelligent insight into their own personalities.

**WHEN MARCIA GOES TO CHURCH** by Doris Monroe (Broadman Press, 48 pp., \$1.35)

A delightful book that will appeal to all young children. It is interesting reading, but more than that, it tells about the various aspects of the church and what they can mean to children. This should be helpful to all parents with small children. Also included

is a glossary of "church terms."

**THE BIBLE IS A SPECIAL BOOK** by LaVerne Ashby (Broadman Press, 48 pp., \$1.35)

An informative book that shows how a small boy learns to appreciate and love the Bible by reading to his grandmother and having her tell him things about the Bible and how it came into being. To do this, the grandmother goes back into history and tells her grandson about the many processes that went into the creation of the Bible. Through her interesting stories about the scholars, printing presses, and Bible translations, Jim gets a fresh view of the importance of the Bible and the care and respect he should show for it.

**THE APOSTLE** by Richard A. Johns (Broadman Press, 176 pp., \$2.95)

This is the fictionalized autobiography of the rabbi Saul of Tarsus, who becomes Paul, servant of Jesus Christ.

The experiences that Paul has, before and after his conversion, prove to be interesting reading for young people and adults. Other Biblical characters are presented realistically, such as Barnabas, John Mark, Timothy, Luke, Lydia, Silas and others. A reading of the book of Acts as background material would be helpful in gaining the full benefit of this unusual fiction.

**YOUR CHRISTIAN WEDDING** by Elizabeth Swadley (Broadman Press, 128 pp., \$2.95)

A very personal book dealing with the problems that a young woman faces in planning a Christian wedding. The author uses many illustrations and simple language to give the points of procedure. If there is such a thing as Christian etiquette for a wedding, this is it. The emphasis on keeping the wedding Christian is very strong, and the author offers helpful suggestions about how to lessen the worry and enjoy the spiritual beauty of a wedding. Beginning with the engage-

## BAPTIST BELIEFS

By Herschel H. Hobbs  
Pastor, First Baptist Church  
Oklahoma City, Okla.

### Camel Through A Needle's Eye

"For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God" (Luke 18:25).

This comes immediately after the rich young ruler had turned from Jesus rather than to part with his wealth. In fact it is a conclusion drawn from the incident.

Strange efforts have been made to try to interpret this verse (cf. Mk. 10:25; Matt. 19:24). Some have sought to change the wording. They would make kameleon (camel) read kamelon (ship's cable). Thus a ship's cable through a needle's eye. Others envision a "Needle's Eye Gate" in Jerusalem through which a camel could pass only on its knees after its load had been removed. This makes good preaching. But no such gate has ever been found. Actually

Jesus was simply stating an impossibility. He may even have been referring to a current proverb. The Jewish Talmud twice speaks of the impossibility of an elephant passing through the eye of a needle. The Babylonian Talmud said that even in his dreams a man did not see such. The Koran also speaks of the wicked finding the gates of heaven closed "till a camel shall pass through the eye of a needle." This idea probably was borrowed from Jesus' statement.

So Jesus was merely saying that it is impossible for a rich man to enter into the kingdom of God simply by trusting in his riches. That this is true is seen in that which follows. Jesus' listeners asked, "Who then can be saved?" (Lk. 18:26). They thought that riches were a sign of God's favor. Jesus replied, "The things which are impossible with men are possible with God" (v. 27). What, therefore, is humanly impossible is possible with God. He can save a man in spite of his riches if he will trust in God through Christ.

Of further interest in this passage is Luke's choice of a word for "needle." Whereas Matthew and Mark use rhabdidos, the usual word for "needle," Luke, the physician, uses belone, a surgeon's needle.

## 25 SCHOLARS TO PLAN NEW COMMENTARY

Dr. J. Hardee Kennedy, pictured, dean of the school of theology at New Orleans Seminary, has been appointed one of 25 outstanding scholars on a Southern Baptist advisory board enlisted to plan the publication of a multi-volume Bible commentary.

The group of scholars were selected because of their intimate knowledge of Southern Baptist life and the commentary needs and interests of the wider Christian community.

According to Dr. Kennedy, the commentary will be a literary work of unprecedented significance in the history of the Baptist denomination.

The advisory board will consider the general approach, degree of exegetical and expository detail, approach to critical problems, text to be used, arrangement of materials, audience to be served, supplementary general articles needed and desirability of distinctive features.

ment and going through the reception after the wedding, the prospective bride will find welcome help within these pages.

### Calendar of Prayer

(These names are not compiled according to birthdays.)  
September 5 — Marguerite Powers, librarian, Gilfof School of Nursing; Lawrence Jones, staff, Children's Village.

September 6 — Mrs. Roberta Lightfoot, staff, Carey College; J. H. Street, staff, Clarke College.

September 7 — Harold St. Gemme, Baptist student director, Hinds County; Charles Ellis, faculty, Mississippi College.

September 8 — W. C. Blanton, Warren associational supt. of missions; W. W. Bogan, George associational supt. of missions.

September 9 — Waudine Storey, Baptist Building; Zadeen Walton, Baptist Building.

September 10 — Mrs. O. M. Jones, manager, Baptist Book Store; Mrs. Edd A. Conner, staff, Blue Mountain College.

September 11 — J. B. Parker, chaplain, Baptist Hospital; Paul Pryor, administrator, Baptist Hospital.



# A Twentieth Century Caleb



Dr. T. J. Barksdale

By C. R. Daley  
In Western Recorder (Ky.)

Active and still determined to preach at 87 years of age, 64 years in the Baptist ministry and 50 years in one pastorate—this is the unbelievable record of Thomas Jefferson Barksdale of Louisville, Kentucky. The beloved pastor of Calvary Baptist Church will say farewell to his flock at a church reception on June 30 before his retirement officially begins the next day, July 1.

He was ordained in his home state of Mississippi on June 29, 1902, thus making his retirement within two days of the 64th anniversary of his ordination.

He began his pastoral ministry in small churches in Mississippi. During the years 1902-1907, he served as pastor of nine different Mississippi congregations. The salary from these churches ranged from \$100 to \$400 a year.

In July, 1909, he came to Kentucky and began concurrent pastorates at Younger's Creek, near Elizabethtown, and at West Point Baptist Church, West Point. He received \$300 a year from each of these churches. One year later he returned to Mississippi to serve as pastor of the First Baptist Church in Natchez for 2½ years. In 1913 he moved to First Baptist Church in Tupelo, Mississippi for a 3½-year ministry and in 1916 began his 50-year pastorate at Calvary Baptist in Louisville, Kentucky.

Dr. Barksdale obviously is a pastor who loves his people and is greatly loved by them. This explains the long and deep attachment of this pastor and his people. That one

pastor could be held in such high esteem for fifty years is a remarkable tribute to him and to his people. The relationship is so close that some observers feel the Calvary people upon losing their pastor will be like children who have lost their father.

The love and dedication of his people are reflected in the strength of Calvary today. The community where Calvary is located was once one of the most desirable residential sections of Louisville. Now it has been caught up in the shifting population in the city and is an entirely new community with the usual innercity problems of race and culture. Under the same conditions some Louisville churches have moved to suburban areas, others have died or become extremely weak. Calvary has been holding on without severe losses due to the love and dedication to such a leader as Dr. Barksdale.

The retiring Calvary pastor has always been high in the esteem of his fellow preachers. Typical of their feelings is the estimate of Dr. Lewis Ray, another retired Louisville pastor and the main speaker chosen for the service honoring Dr. Barksdale. Dr. Ray, who has been closely associated with Dr. Barksdale since 1923, says there is no man in his knowledge with such universal respect from his fellow preachers. Dr. Ray recalls that in every instance Dr. Barksdale could be counted on to take his stand on any issue but with such a spirit of respect and love as to be admired by all including those who disagreed with him.

A few weeks ago Dr. Barks-

dale lost one of the great strengths of his life. His companion since 1916, Margaret Elizabeth, died on April 24, 1966. They had walked fifty years side by side. He now lives with a daughter at 2905 Lexington Road in Louisville.

The Kentucky office of the Southern Baptist Annuity Board has had a keen interest in Dr. Barksdale. He joined the old retirement plan in 1940 at the age of 61. He could have retired four years later at the age of 65 with full prior service credit. Instead, he continued on in the plan changing over to the Southern Baptist Protection Plan when it became available.

What will this revered 87 year old preacher do now that he is retiring? In filling out an application for ministers retirement, he assured Kentucky Annuity Secretary, A. W. Walker, that he was in no sense retiring from the ministry though he would no longer be a pastor. He asked Secretary Walker to let him know of any preaching supply needs that he could fill.

To whom shall this man be likened? He sounds for all the world like Caleb, the stout hearted servant of God in Joshua's day. Following the conquest of the Promised Land when the children of Israel were gathered for the division of the land, Caleb at 85 years of age asked for the hard task of taking the mountain country. Dr. Barksdale's attitude toward his task could be fittingly described with Caleb's words. "I am this day four score and five years old. As yet I am as strong this day as I was in the day that Moses sent me: As my strength was then even so is my strength now..." (Joshua 14:10,11)

## CAREY GETS \$1,000 GIFT

A gift of \$1,000 for the extension of a scholarship fund at William Carey College has been awarded by the Houston Endowment Incorporated, a philanthropy endowment set up by Mr. and Mrs. Jesse H. Jones of Houston, Texas.

This is the seventh year that a scholarship fund in the amount of \$1,000 has been given to William Carey College by this same organization.

## Sunday Reports

### Sunday School Attendance Training Union Attendance Additions To The Church

August 28, 1966		
Aberdeen, First	372	136
Amory, First	409	130
Antioch (Jeff Davis)	38	25
Belzoni, First	292	73
Bruce, First	362	121
Cleveland		
Morrison Chapel	138	117
Columbus		
Concord (Noxubee)	75	37
Crystal Springs, 1st	533	151
Forest	334	103
Greenwood, North	394	97
Grenada		
First	511	169
Gulfport, First	673	214
Hattiesburg		
Central	310	180
38th Avenue	467	178
Southside	154	115
Jackson	73	44
Alta Woods	553	362
Briarwood Drive	278	135
Broadmoor	1315	479
Colonial Heights	285	90
Crestwood	286	136
Daniel Memorial	543	163
Forest Hill	112	24
Hillcrest	195	46
Highland	375	227
Highway Road	311	146
McLaurin Hgts.	358	167
McLaurin Man	15	
Mission	380	188
Morrison Hgts.	394	186
Oak Forest	532	209
Parkhill	354	103
Parkway	942	369
Ridgecrest	339	199
Robinson St.	284	137
Van Winkle	556	259
West Jackson	373	159
Woodville Hgts.	187	80
Kearney		
Parkway	187	86
First	305	171
Main	488	156
Chapel	17	13
Laurel		
Bethlehem	185	125
Magnolia St.	457	155
Second Avenue	336	154
Missions	48	
Trinity	148	87
Wildwood	292	130
Long Beach, First	356	76
Mission	23	18
Lyon	181	64
McComb		
First	399	
Locust St.	165	
Navilla	180	121
South	260	71
Macon, First	198	62
Meadville, First	208	105
Mountain Creek (Rankin)	85	53
Pascagoula, Eastlawn	250	117
Pascagoula, First	587	233
G. C. Nursing Home	15	
Martin Bluff	24	
Pearson	217	107
Pearl	355	154
Petal-Harvey	298	96
Main	275	
Memorial Drive	275	
Pontotoc, W. Hgts.	208	79
Pontotoc, First	419	169
Ruth	33	28
Sandersville	225	174
Sharon, First (Jones)	142	71
Star	137	100
Starkville, First	668	281
Springfield, (Scott)	96	56
Sunshine (Rankin)	174	99
Tupelo		
Calvary	605	209
First	518	181
West Jackson St.	228	114
Tutwiler, First	125	57
Union, First	311	89
Vicksburg		
Bowmar Ave	389	177
Immanuel	132	44
Trinity	191	101
West Point, First	509	159

### Seagrave Papers To Washington

WASHINGTON, D. C. (EP)—A collection of some 4,000 papers of the late Missionary Baptist Chaplain Gordon S. Seagrave, famed "Burma Surgeon," has been given to the Library of Congress.

Thurs., Sept. 1, 1966

THE BAPTIST RECORD 5

## THE SUNDAY SCHOOL LESSON—

## Sincerity Of Speech

By Clifton J. Allen

Exodus 20:16  
Leviticus 19:15  
Proverbs 26:18-28  
Matthew 12:33-37  
Ephesians 4:15, 25, 29-31  
James 1:26

This lesson sustains the closest relationship to the preceding one. The two commandments — "Thou shalt not steal" and "Thou shalt not bear false witness" — call for personal integrity. The Ninth Commandment relates more definitely to truthfulness, which arises from the sanctity of speech. Telling the truth is the basis for dependable communication and responsible human relationships. If truthfulness on the part of persons is lacking, nothing in human relationships can be trustworthy.

### The Lesson Explained

The Ninth Commandment

Exodus 20:16  
"Thou shalt not bear false witness against thy neighbor." This commandment was meant, first of all, to protect an innocent person against false witness or false accusation. His reputation, his character, or perhaps even his life would be at stake.

This commandment, however, has a wider application. It really prohibits falsehood of every kind. Slander is prohibited, whether by direct or indirect attacks upon a person, by talebearing or gossiping, or by insinuation. Deliberate lying is, of course, prohibited. This may be done by false promises, false contracts, and false declarations of any sort. People may lie by expressing affection they do not feel, making a promise with no intention of fulfilling it, withholding truth which is important to a transaction, or misrepresenting facts by exaggeration or disparagement. When there is a purpose to deceive, there is falsehood, which stands on a level with murder. Words Reveal The Man  
Proverbs 26:18-19  
Matthew 12:33-37  
The person who uses words carelessly and insincerely is a mad man. He is like one who throws firebrands and arrows. They have deadly potential. If one deceives his neighbor, though he claims he was only joking, he shows himself to have the spirit of either a fool or a murderer.

This truth was emphasized and made all the clearer by the teaching of Jesus. A tree is known by its fruit. On this basis, Jesus indicted the people of that time as a "generation of vipers." Being corrupt in their hearts, they could not speak good things, "for out of the abundance of the heart the mouth speaketh." It is on this basis, Jesus declared, that men shall be judged by their words. Their words reveal what they are.

Speak The Truth In Love  
A sign of Christian maturity is "speaking the truth in love." Doing this is a true sign of Christlikeness. He spoke the truth fearlessly, even to the point of the severest denunciation of hypocrisy, but there was always love for the persons about whom he spoke and the persons to whom he spoke. Paul's instruction to the Ephesians recognizes the fact that they had come out of paganism: they were accustomed to lying. Having become Christians, however, they were not partakers of righteousness and truth. No corrupt speech or false speech could be justified. The God-given power of speech should be useful for building up other persons—for instruction, encouragement, consolation, even rebuke with love.

Truths to Live By  
Lying partakes of the spirit of Satan.  
Telling the truth is important.—Telling the truth is the crucial factor in personal character. If a person is not trustworthy in speech, he will not be trustworthy in anything. There will be no basis for responsible communication with family or neighbor or friend or even God. Again, telling the truth is urgently important because it is the basis for responsible relationships in society.

### ATTENTION PASTORS!

#### PASTORS SUNDAY SCHOOL MEETINGS

SEPTEMBER 8  
OXFORD, FIRST  
LAUREL  
MAGNOLIA STREET  
7:00 to 9:15 P.M.  
—CONFERENCES—  
GUEST SPEAKER  
Mack R. Douglas  
Pompano Beach, Fla.

SEPTEMBER 9  
GREENWOOD, NORTH  
BROOKHAVEN,  
EASTHAVEN  
7:00 to 9:15 P.M.  
—CONFERENCES—  
GUEST SPEAKER  
E. W. Westmoreland  
Oklahoma City, Okla.

### SUNDAY SCHOOL LEADERSHIP PREPARATION WEEK

SEPTEMBER 19-23, 1966

Recommended Schedule

#### Nightly Emphases

First Night—Teaching  
With emphasis on  
The Importance of Bible  
Teaching  
and  
Approaches to Teaching  
Improvement

Third Night—Leading  
With emphasis on  
Leading Church Members  
to Worship, Witness,  
Learn, and Minister Daily

Second Night—Reaching  
With emphasis on  
The Challenge of the Un-  
reached  
and  
The Church Growth Plan

Fourth Night—Administering  
The Sunday School Program

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hospital in the world. Choose your own! We pay in addition to any other insurance you carry. And we pay direct to you in cash...tax free! We send out our payments to you Air Mail Special so you have cash in hand fast. And there is no limit on the number of times you can collect.

#### 2) We cover all sicknesses and accidents.

Your policy covers you for every conceivable kind of accident and sickness except pregnancy; any act of war or military service; pre-existing conditions; or hospitalization caused by use of liquor or narcotics. Everything else that could possibly happen to you is covered. You'll be protected as never before—at amazingly low rates!

#### 3) Other benefits for loss within 90 days of accident (as described in policy)

We pay \$2,000 cash for accidental death. We pay \$2,000 cash for loss of one hand, one foot, or sight of one eye. We pay \$6,000 cash for loss of both eyes, both hands, or both feet.

#### We invite close comparison with any other plan.

There really is no other plan like ours. But compare our rates with others for similar coverage. Discover for yourself what you save. And remember, there is no limit on how long you stay in the hospital, no limit on age, no limit on the number of times you can collect!

### Here's all you do.

Fill out the application at the right. Notice the amazingly low rates! Enclose it in an envelope and mail to American Temperance Associates, Box 131, Libertyville, Illinois. Upon approval, you will get your policy promptly by mail, and coverage begins at noon on the effective date of your policy. No salesman will call. Don't delay! Every day almost 50,000 people enter hospitals, any day, one of them could be you. Protect yourself before it's too late!

### MONEY-BACK GUARANTEE

Read over your policy carefully. Ask your minister, lawyer and doctor to examine it. Be sure it provides exactly what you say it does. Then, if for any reason at all you are not 100% satisfied, just mail your policy back to us within 30 days and we will immediately refund your entire premium. No questions asked. You can gain thousands of dollars...you risk nothing.

## SEND FOR YOUR POLICY NOW BEFORE IT'S TOO LATE!

Application to Buckingham Life Insurance Company, Executive Offices, Libertyville, Illinois

### AMERICAN TEMPERANCE HOSPITALIZATION POLICY

Name (PLEASE PRINT) \_\_\_\_\_ City \_\_\_\_\_  
Street or R.D. \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_  
Age \_\_\_\_\_ Date of Birth \_\_\_\_\_ Month \_\_\_\_\_ Day \_\_\_\_\_ Year \_\_\_\_\_  
Occupation \_\_\_\_\_ Height \_\_\_\_\_ Weight \_\_\_\_\_  
Relationship \_\_\_\_\_  
I also apply for coverage for the members of my family listed below:  
NAME AGE HEIGHT WEIGHT BENEFICIARY BIRTH DATE  
1. \_\_\_\_\_  
2. \_\_\_\_\_  
3. \_\_\_\_\_

To the best of your knowledge and belief, are you and all members listed above in good health and free from any physical impairment, or disease? Yes ☐ No ☐  
To the best of your knowledge, have you or any member above listed had medical advice or treatment, or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐ If so, please give details stating person affected, cause, date, name and address of attending physician, and whether fully recovered.

Whether I see any person listed above use tobacco or alcoholic beverages, and I hereby apply for a policy based on the understanding that the policy does not cover conditions originating prior to its effective date, and that the policy is issued solely and entirely in reliance upon the answers I have to the above questions.  
Signed: \_\_\_\_\_  
Date: \_\_\_\_\_

### IMPORTANT: CHECK TABLE BELOW AND INCLUDE YOUR FIRST PREMIUM WITH APPLICATION

#### LOOK AT THESE AMERICAN TEMPERANCE LOW RATES

	Pay Monthly	Pay Yearly
Each child 18 and under pays	\$2.80	\$28
Each adult 19-59 pays	\$3.80	\$38
Each adult 60-69 pays	\$5.90	\$59
Each adult 70-100 pays	\$7.90	\$79

SAVE TWO MONTHS PREMIUM BY PAYING YEARLY!

Mail this application with your first premium to

**AMERICAN TEMPERANCE ASSOCIATES**  
Box 131, Libertyville, Illinois



\_\_\_\_\_

	Assoc. Missions	& All other	Tot
1960	1,000	1,000	2,000
1961	1,000	1,000	2,000
1962	1,000	1,000	2,000
1963	1,000	1,000	2,000
1964	1,000	1,000	2,000
1965	1,000	1,000	2,000
1966	1,000	1,000	2,000
1967	1,000	1,000	2,000
1968	1,000	1,000	2,000
1969	1,000	1,000	2,000
1970	1,000	1,000	2,000
1971	1,000	1,000	2,000
1972	1,000	1,000	2,000
1973	1,000	1,000	2,000
1974	1,000	1,000	2,000
1975	1,000	1,000	2,000
1976	1,000	1,000	2,000
1977	1,000	1,000	2,000
1978	1,000	1,000	2,000
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1981	1,000	1,000	2,000
1982	1,000	1,000	2,000
1983	1,000	1,000	2,000
1984	1,000	1,000	2,000
1985	1,000	1,000	2,000
1986	1,000	1,000	2,000
1987	1,000	1,000	2,000
1988	1,000	1,000	2,000
1989	1,000	1,000	2,000
1990	1,000	1,000	2,000
1991	1,000	1,000	2,000
1992	1,000	1,000	2,000
1993	1,000	1,000	2,000
1994	1,000	1,000	2,000
1995	1,000	1,000	2,000
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2003	1,000	1,000	2,000
2004	1,000	1,000	2,000
2005	1,000	1,000	2,000
2006	1,000	1,000	2,000
2007	1,000	1,000	2,000
2008	1,000	1,000	2,000
2009	1,000	1,000	2,000
2010	1,000	1,000	2,000
2011	1,000	1,000	2,000
2012	1,000	1,000	2,000
2013	1,000	1,000	2,000
2014	1,000	1,000	2,000
2015	1,000	1,000	2,000
2016	1,000	1,000	2,000
2017	1,000	1,000	2,000
2018	1,000	1,000	2,000
2019	1,000	1,000	2,000
2020	1,000	1,000	2,000
2021	1,000	1,000	2,000
2022	1,000	1,000	2,000
2023	1,000	1,000	2,000
2024	1,000	1,000	2,000
2025	1,000	1,000	2,000
2026	1,000	1,000	2,000
2027	1,000	1,000	2,000
2028	1,000	1,000	2,000
2029	1,000	1,000	2,000
2030	1,000	1,000	2,000
2031	1,000	1,000	2,000
2032	1,000	1,000	2,000
2033	1,000	1,000	2,000
2034	1,000	1,000	2,000
2035	1,000	1,000	2,000
2036	1,000	1,000	2,000
2037	1,000	1,000	2,000
2038	1,000	1,000	2,000
2039	1,000	1,000	2,000
2040	1,000	1,000	2,00



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Old Reliable Eye Wash

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**PREPARE FOR  
The Life And Work Curriculum  
IN YOUR CHURCH**

A unit of study is now available to help churches prepare for the use of the Training Union Life and Work Curriculum.

This undated unit "How to Use Life and Work Curriculum" is carried in the first issue of the Adult Training Guide (Oct. - Dec., 1968) — the Adult leader's periodical for use in the Training Union Life and Work Curriculum.

Churches that have already placed their literature orders for the Life and Work Curriculum materials should receive their periodicals in time to conduct this study during the month of September. Churches that place their orders September 1 or later should plan for a study of this unit during October.

Churches that ordered copies of the Adult Training Guide with their regular literature order will not need to order additional copies. Only four to six copies of the periodical are needed for each group studying the unit.

This unit consists of five study articles with a group training procedure for each article. The unit is written to the leader who will conduct the training sessions. The subjects of the study articles are:

1. What Is Curriculum?
2. Southern Baptists and Their Curriculums
3. Using Life and Work Curriculum in a Church
4. Using Life and Work Curriculum in Church Groups
5. Using Life and Work Curriculum as Individuals

This unit may be studied at any time a church chooses to schedule it. Some possible times are:

1. During Training Union.
2. During Sunday School.
3. Wednesday evening during Officers and Teachers Meeting.
4. Special times during the week. The five sessions lend themselves to a week of study, taking one session each evening.

The United Church of Canada anticipates 3 million more members by 1990 and needs between 800 and 900 new churches to accommodate them, according to M. C. Macdonald, chairman of the Board of Home Missions. In the last twenty years, 730 new churches or first units and 325 manses have been built.

**SIX TO BE GRADUATED AT BMH**

Six students will be graduated by the Baptist Memorial Hospital School of Radiology Friday night and the School of Medical Technology will graduate nine on September 15. Martha Ann Selman of McComb will be among the graduates of the latter.

The hospital's School for Medical Record Librarians held its graduation program earlier in August with seven students receiving certificates.

Both the radiology and laboratory technology groups will have their ceremonies in the Hospital Chapel. For the School for Radiological Technicians, the 1968 graduation is a tenth anniversary event.

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Two **Islands Championship Golf Courses**. Fish on three nearby lakes—**National Lodge on Lake Hamilton** for the exclusive use of our guests. Swim in our beautiful, new temperature-controlled pools. Social Hooters.

Rooms from \$5 single (TAX DAY)  
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at **W. L. WOLF, JR., MAJESTIC HOTEL, AREA 66—Wichita 54801**

**MAJESTIC HOTEL & CASINO**  
and Casino—Apartment

**HOT SPRINGS NATIONAL PARK**





**YWA CITATIONS** were presented to Nella Perry and Deloris Pryor, members of the Young Woman's Auxiliary of Pleasant Grove Church, Wayne Association. These citations are given only to those who have completed an extra program of work, some of which includes helping organize and attending a new YWA for four months, teaching a mission study class, directing or assisting in presenting a missionary play or pageant. Miss Nella Perry is employed with a company in Waynesboro. She is active in her church. Miss Deloris Pryor will enter as a Junior this fall at Delta State Teachers College on a music scholarship. She is also active in the life of the church. From left to right: Mrs. Ulmer Pryor, YWA Director, Rev. M. F. Wicker, pastor, Miss Perry, and Miss Pryor.

## First, Biloxi Seeks Secretary

First Church, Biloxi is seeking a church secretary. Typing and shorthand are necessary. Experience is preferred. Excellent working conditions with modern equipment. Inquiries should be addressed to P. O. Box 145, Biloxi, Mississippi 39533.

## Correction

In the August 11 issue of *The Baptist Record* a cutline was used incorrectly with a group of pictures of Garawa. The cutline read Mrs. Evelyn Gandy and it should have been Mrs. Dawn Gandy of Monroe, Louisiana. The Record extends apologies to both parties concerned.



**CLARKE LOSES, MEREDITH GAINS**—Joe Baker (left, front) business manager of Clarke College for almost ten years, and Mrs. Baker, teacher of English at Clarke for several years, with children (clockwise) Bobby, Jean, Martha and Joanne, will soon move from Newton. Mr. Baker will become business manager of Meredith College, Raleigh, N. C. in September. Meredith is a four-year woman's college, operated by the North Carolina Baptist Convention. Dr. W. L. Compere, president, expresses high praise for both Mr. and Mrs. Baker and their service at Clarke.

## DEVOTION—

### Walking With God: Getting Together

By John B. Laney, Supt. of Missions, Jackson County  
Many people think that Astronaut Edward White became the first space walker when he accomplished the unique feat while his space ship orbited the earth. Actually, Enoch preceded him by thousands of years, for Genesis 5:24 says that "Enoch walked with God and he was not; for God took him." Hebrews 11:5 makes clear what happened: "By faith Enoch was translated that he should not see death." A little girl explained it by saying that one day God and Enoch were walking together. They walked and walked until it was late in the day, and Enoch was so far from his home that God told him just to go on home with him.

If two persons are to walk together there must be a meeting place and time. The prophet Amos says, "Can two walk together except they be agreed?" One has translated the verse, "Can two walk together except they have an appointment?" The place where one must meet God is the Cross of Christ—this is divine appointment where one comes into fellowship with his Maker. What Adam lost in Eden Jesus more abundantly recovered in his redemptive mission. To begin this walk we must go by the way of the cross.

"I saw the cross of Jesus  
When burdened with my sin;  
I sought the cross of Jesus,  
To give me peace within;  
I brought my soul to Jesus,  
He cleansed it in His blood;  
And in the cross of Jesus  
I found my peace with God."

In repentance and faith the sinner comes to the cross of Christ the Saviour, accepting God's way of salvation. His cross is the place where we agree to meet him to begin our eternal journey. This encounter with Christ each person must have.

The time, as well as the place for one to meet God is also given in the Bible. "While it is said, Today, if ye will hear his voice, harden not your hearts. Behold, now is the day of salvation." Today is the only time a person can agree to meet God on his terms. As Dr. R. G. Lee has said, "Yesterday lies buried in the tomb of time while tomorrow is now in its embryonic stages in the womb of time." Yes, today only, we have the privilege to begin this walk which will lift us from our sins here on earth and insure a walk through space that will equal Enoch's and surpass that of Edward White.

## FIRST, OXFORD PRESENTS "MISS YWA PAGEANT"

A "Miss Y. W. A. Pageant" was the feature of the Young Women's Auxiliary Family Night Supper, at First Church, Oxford, on Thursday evening, August 25.

After delicious meal, and introduction of guests, this Pageant was presented by the following persons: The M. C. was Miss Debbie Davidson; Miss Y. W. A. Bookclub was Miss Lee Davis; Miss Y. W. A. Conference was Miss Carolyn Elliott; Miss Y. W. A. Program was Miss Pam Tucker; Miss Y. W. A. Window was Miss Suzanne Metts. Commercial were given by Miss Freda Smith. Miss Y. W. A. was Miss Dixie Craig. Bert Parks was Rev. Wayne Coleman. The judges were Mrs. Robert Ed. Jones, Dr. Lewis Nobles, and B. T. Nash. The Pageant was directed by Mrs. Lewis Nobles.



**HILLCREST GROUNDBREAKING CEREMONIES**—Guy Houston, Building Committee Chairman of the Hillcrest Baptist Church, New Albany, turns the first spade of dirt on the site of their newly proposed church. Other members of the committee are from left, Emmett Boland, Mrs. Roy H. Sappington, Guy Houston, Dr. W. T. Beavers, Mrs. John Spence, and Charles Coker. The building is due for completion in February of next year.

## Hillcrest, New Albany, Breaks Ground

Ground-breaking services for the new \$100,000 Hillcrest Church, New Albany, to be located on a six-acre site on new Hwy. 15, south, were held Sunday afternoon, August 14, with Rev. C. Wayne Neal, pastor, officiating at the services.

The program opened with prayer led by Donald Baggett, a deacon of First Church, which is sponsoring the new church, followed by a brief review of the new church's progress since it was constituted.

Actual ground breaking took place with Guy M. Houston, chairman of the building committee, turning the first shovel of dirt and Mr. Neal the second. Dr. J. P. Kirkland, Sr., pastor emeritus of First Church, gave the closing prayer.

Hillcrest Church building committee is composed of Mr. Houston, W. L. Watts, associate chairman; Charles Coker, Morris Butler, Jr., Lee Roy Bolton, Mrs. Roy H. Sappington and Mrs. John Spence with Emmett Boland, chairman of deacons and Dr.

W. T. Beavers, former church moderator as ex-officio members.

Construction is to begin immediately with Union Lumber Co. as contractors.



**FIRST CHURCH, CANTON** recently conducted a Youth Mission Tour for its Intermediates and Young People. The twenty-five members of the tour visited the Baptist Building, the Baptist Book Store, the Baptist Children's Village, and the Baptist Hospital. An overnight visit was made to the William Carey College campus. While they were in Hattiesburg, the young people of First Church, Hattiesburg entertained the tour group as a part of the Hattiesburg church's observance of Youth Week. Robert Martin has served this summer as youth director of First, Canton; Rev. Johnny L. Taylor is pastor.



Rev. and Mrs. H. B. Speights

## TEA HONORS PASTOR, WIFE

Rev. and Mrs. H. B. Speights were honored July 31 at their home near McComb, with a tea celebrating their 25th wedding anniversary. The tea was at the Shady Grove Church parlor, where Mr. Speights is pastor.

Mr. Speights has been pastor of churches in Mississippi and Tennessee for the past thirty years. He is a native of Oakvale, Miss., and Mrs. Speights, the former Donna Smith, was born at Franklin, Louisiana, where the couple were married August 1, 1941.

The Speights' six children, who gave the tea, presented their parents to the guests. The children include Mrs. J. K. Pierce, Denham Springs, La.; Mrs. Victor Morehead, Jackson; Major C. Speights, Waco, Texas; Rev. John Speights, New Orleans, La.; and Keith and Donnie Speights of McComb. Mrs. Floyd Roberts of McComb assisted.



**STEVEN**, left, and **MICHAEL**, right, sons of Mr. and Mrs. Leroy Evans, show the books of the New Testament at an early age. Steven knew them when he was 21 months old, and Michael when he was almost three years. Mrs. Evans taught them four books a day until they had learned all. Their father is a deacon of Parkhill Church, Jackson, and their mother a Sunday school teacher.

## Revival Results

**New Elbethel, Tula (Lafayette):** August 14-19; Rev. Joel Haire, pastor of First Church, Water Valley, evangelist; 11 baptisms; five rededications; one addition by letter; Rev. Edward Peoples, pastor.

**Temple Church, Hattiesburg:** youth revival; Rev. Bob Hutcherson, Mississippi College, evangelist; Rev. J. Harold Stephens, pastor; a large number of young people made complete dedications of life. (The revival, which followed a two-day retreat at Johnson State Park, was to close on Wednesday, but the young people asked that it continue through Friday. Several weeks prior to the meeting the young people had been, and still are, visiting one night a week. They have reached many prospects and witnessed to many young people during the summer. They plan to continue the weekly visitation during the school year, and plan to keep in touch with those going away to school, through a monthly newsletter.)

**Mt. Zion Church, Eupora:** Rev. Joe L. Jolly, Grenada, evangelist; Charles Putman, Eupora, song leader; one profession of faith; forty-two rededications.

**Stringer Church (Jasper):** August 14-19; Rev. D. J. Benson, pastor, West Laurel Church, evangelist; Jack Brossett, music director; three rededications. Rev. Albert C. McLand, pastor.

**Sunshine (Rankin):** August 14-19; four professions of faith; four additions by letter, and many rededications; Rev. Guy Gray, evangelist; Rev. Shalley Vaughn, pastor.

**Liberty Hill Church, Courtland (Panola):** August 14-19; Rev. Anthony S. Kay, pastor, evangelist; nine decisions; 2 professions of faith; 6 by letter; one rededication. (Liberty Hill Church has recently completed a beautification project which includes new pulpits, new pews, and new flooring in the sanctuary area.)

**Birmingham (Lee):** August 14-19; Rev. Bill Peacock, pastor, Lowrey Memorial, Blue Mountain, evangelist; Rev. Hubert Jarvis, pastor; 11 professions of faith; two by letter; two rededications; and five surrendering for Christian service.

**Leaf Church (Greene):** August 14-19 12 professions of faith 3 rededications Rev. Charles Ray Dampier, First Church, Leakesville, evangelist; Rev. David Perry, pastor and music director.

**Slayden Church (Marshall):** August 14-19; Rev. M. L. Swinney pastor; Rev. J. C. Mitchell, Supt. of Missions, Pontotoc, evangelist; Stanley Mullikin, music director; five professions of faith, five by letter, and seven rededications.

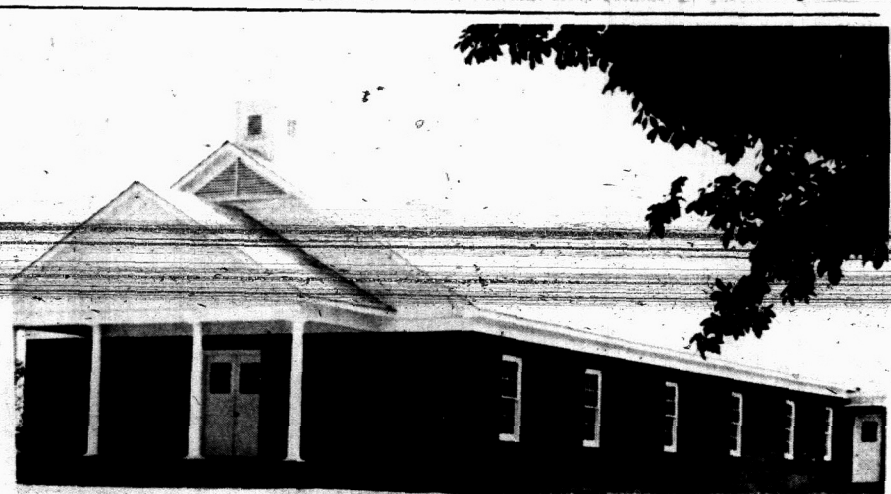
**Jayess Church (Lawrence):** August 7-12; Rev. Ben H. Davis, pastor; Rev. Bob Yates, pastor of Mesa Church, Walthall County, evangelist; Otha Cothern and Mrs. Ben H. Davis, song leaders; Shirley Alexander, pianist; 70 rededications; three dedications to Christian service.

**Potts Camp (Marshall):** Rev. J. W. Carpenter, pastor; Rev. Jerry Hood, Clarke College, song leader; 15 professions of faith; seven by letter; 25 rededications.

**Longview (Oktibbeha):** July 31 - August 6; Rev. Jimmy Coleman of Sylacauga, Alabama, evangelist; Bill Stroud, Jr., Monticello, Arkansas, song leader; Mrs. Hunter Thompson, pianist; Rev. Bill Stroud, Sr., pastor; two professions of faith.

## U. S. Population Now 195,695,000

WASHINGTON, D. C. (EP)—The Census Bureau here estimated the resident population of the United States at 195,695,000 as of June 1, with another 875,000 servicemen stationed overseas.



## Macedonia, Union County, Completes Building

**MACEDONIA CHURCH** near New Albany in Union County has completed a new sanctuary and education building. The \$47,000 brick edifice, with central heating and air-conditioning, will seat 250, and includes 12 Sunday school rooms. First services were held in May. They have a note now of only \$22,000, according to pastor Roy Thompson. In three years, the Sunday school has increased by 36 per cent.

## Revival Dates

**Good Hope (Madison), Camden:** September 4-9; Rev. Francis Vriesen, pastor, preacher for revival; week-day services at 7 p. m.; homecoming and dinner on the grounds Sunday, September 4, with afternoon service at 1:30.

**Antioch (Copiah):** August 29-September 4; Rev. Tommy Wood, pastor; Rev. Gene Foshee, pastor of Mt. Moriah, Bruce, evangelist; Jack Davis, song leader; week night services at 7:30 p. m.

**Monticello (Lawrence):** September 4-11; Rev. James L. Harrell, pastor; Rev. Edward R. Bryon, Clinton, evangelist; Jimmy Snellen, Dallas, Texas, song evangelist; services during week at 7 a. m. and 7:30 p. m.

**West Laurel Church, Laurel:** August 28 - September 1; services: 10 a. m. Monday-Friday, and 7:30 p. m. Monday - Saturday. Guest speaker: Rev. Jimmy Yarbrough, pastor, Calvary Church, Vicksburg; music under the direction of Jack Brossett, Minister of Music Education at West Laurel. Pastor: Rev. D. J. Benson.



**AT MACEDONIA**, the three young men above have answered a call to the ministry. Left to right, Randy Bynum, Larry Willard, and Danny Bryant.



**DINNER ON THE GROUNDS** was a part of traditional Homecoming Day, August 31 at Macedonia. The dinner came on the closing day of revival, Rev. Charles Shipman, Tappan, evangelist. There were 15 professions of faith; one dedication to Christian service; one offer for baptism; and many rededications.